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social and spiritual case work together, but in strictest coöperation with the central agencies of charity organization and relief.

As to the new movement of community organization and the extension and development of democratic institutions, the Commission is deeply interested. It holds to the historic Protestant attitude of coöperation with public institutions and devotion to the public welfare. It believes in coördination by public authorities wherever it is scientific and divorced from the inefficiency of political control. It seeks to exert its influence to develop the public service. It recognizes the need of added common interests which can bind all citizens together. It can be expected to coöperate with and to exert its influence in behalf of such notable experiments in community organization as is being worked out in North Carolina. It would be unfriendly to an experiment only if the church were excluded, or ignored, or over-ridden, or if fullest use were not made of the service which it has to offer.

In the field of national social movements, the Commission officially represents the contacts with the Protestant group, except that each denomination is free to act for itself if it wishes to do so. But in practice the Commission is the liaison organization. It is in frequent conferences with national agencies and with departments of the Federal Government on social legislation, child welfare, public health, social hygiene, prisons and delinquents, industrial disputes and other forms of social action. The Commission is now organizing a Department of Child Welfare, and a Department of Delinquents; the former to help to standardize the child caring institutions of the churches; the second to deal with jails, prisons and the prevention of delinquency.

As to other religious bodies, the Commission stands positively for brotherhood and coöperation. It believes that religion should be a binding force in society and not divisive as at present. Acting on this principle, it secured coöperation with the National Catholic Welfare Council and the Hebrew Board of Welfare for the Army and Navy during the War, and at present has significant and effective coöperation with the Department of Social Action of the National Catholic Welfare Council and the Central Conference of Rabbis. The Commission is pro-

moting the same kind of coöperation in communities.

In brief, the point of view of the Commission on Social Service is that religion is essentially the struggle for human life in its widest implications. It seeks to give the churches that point of view, and finally to exert every ounce of their influence in the struggle.

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### THE CHURCH-BY-THE-SIDE-OF-THE-ROAD

A. W. McALISTER

THE CHURCH-BY-THE-Side-of-the-Road is located in the suburbs of Greensboro, N. C. It lies almost adjacent to and midway between Fisher Park on the north and Irving Park on the south, the two best residential sections of the City, whereas to the east and west are settlements composed of less pretentious residences. These elements meet in the Church-by-the-Side-of-the-Road in an atmosphere of friendliness, helpfulness and absolute equality. The standard of precedence in the Church is not wealth nor so-called social position, but character and service and these alone. That spirit of democracy and real brotherhood prevails upon which the Founder of our religion placed such great emphasis in his teaching and practice.

It is not an institutional church. It is like any other church. It is just an ordinary church, with a definite community service program. The church building is not much of a building, but it is comfortable and is so arranged that it can be transformed into about a dozen class rooms for the Sunday School. There are two other buildings in the plant, the Hut of the Men's Club and the Young People's Hut. They are not much for looks, having cost only a few hundred dollars each, and having been built largely by the men and boys of the church, but they are comfortable. There was the usual temptation in the outset to put everything into an imposing church building, but it was wisely decided that this could come later and that there were other things of greater importance. The initial step, when the church was reorganized on its present basis two and a half years ago, was the purchase of a four acre lot, 300 by 600 feet, a double block fronting on four streets. This lot cost \$25,000.00. The border is planted with Regel's privet hedge.

Lines of red oak trees are to be added this Fall. The lot contains the buildings referred to above, and the playground and athletic field, which include a fully equipped supervised playground, two excellent tennis courts, and an ample baseball and football field combined. A playground director is employed for all his time, who renders valuable assistance in other departments of the work of the church. A full time community nurse is employed. Besides the community nurse and the community playground, there are a night school, a home nursing class, and the community cow. The community cow has become a community herd. There are now three community cows. The cows are rented at \$1.00 per week to families with children, but no cow. Community cow No. 1 serves a family of eight children; No. 2, a family of six, and No. 3 a family of five children. The one-dollar-a-week accumulates for the purchase of other cows. The plan works well. The children grow and the cows increase.

The church is endeavoring to minister to existing needs of the community, being careful not to try to minister to needs which do not exist. The result is that the church has become the centre

of the recreational and social as well as the spiritual interests of the community. The church is interested in everybody and everybody is interested in the church. The Church-by-the-Side-of-the-Road is working under the banner of Presbyterianism but without any emphasis on the *ism*.

These everyday activities, instead of detracting from the spiritual progress of the church are contributing largely to it. The spiritual is the dominant note. Every department of the church, the men, the young people, and the women are organized for doing personal evangelistic work, and they are doing it. This is the evidence, (1) increase in membership in 2½ years from 34 to 230, (2) the family altar established in 42 homes out of a total of 88 homes, (3) 102 tithers, or nearly fifty per cent of the membership. The Founder of the Christian religion, who "grew in wisdom and stature, and in favor with God and man", did his work by the side of the road and he "was a friend to man." His house was by the side of the road. His hospital and even his church were by the side of the road. The Church-by-the-Side-of-the-Road is merely trying to do the thing in His way.